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The word "Conrinthianism," on page 47, is apparently a misprint. These sermons are full of suggestiveness; they are marked by the vivid style which Dr. Shannon commands. "The Minister's Dictionary" is a timely message which preachers will thoroughly enjoy. Dr. Shannon uses poetry exceedingly well. His illustrations are fresh and apt. His skill in antithesis is unusually good. Note this from the introduction to a sermon from the familiar text beginning, "Ye are our epistle": "Well, man can make a book; only God can make and redeem a soul. Anybody can write upon paper; only Christ can write forgivingly, livingly, upon the spirit of man. The world will never wait for men who can make books; the world will always want the Saviour who writes this message upon the human soul."

Dr. Shannon always presents Christianity as a vital, desirable, and crowning factor in human life. Especially is his exaltation of Christ as the Savior and the living Master clear and compelling. His message appeals to the will; it does not suffer a hearer to go away merely pleased at the sound of pleasant words or elevated by poetic vision. The listener to these sermons must face the deep probing of questions that search the depths of his soul and lead him to new resolutions in response to the preacher's urgent summons.

#### **Evangelism in the Remaking of the World.**

By Adna Wright Leonard. New York: Methodist Book Concern, 1919. Pp. 197. \$1.00.

In six chapters Bishop Leonard sets forth in clear, urgent, straightforward fashion the part which Christian evangelism must play in making the new world. By evangelism he means the presentation of the good news that Jesus Christ, the world's divine Redeemer, opens the way to a new life of the soul with God. A program of evangelism is essential to the success of every church. "The ideal toward which the preacher should bend the entire energies of his soul is that of bringing his own church to a standard of continuous evangelism with himself as the evangelist."

Two dominant ideas Bishop Leonard brings forward: the deity of Jesus Christ and the reality of conversion. His entire discussion calls for the affirmation of the divine Christ. "For years large numbers of pastors of the evangelical churches have lost the positive note in their preaching. One of the major reasons for this is that many have been influenced by German rationalism, and have come to question the divinity of our Lord. The result is the Christ of the Scriptures—the historical divine Christ—is given scant place in their preaching."

Also Bishop Leonard insists upon the necessity of that radiant spiritual experience known

as conversion, which he feels has been too much disregarded by the teachers of "educational evangelism." He insists that "every one must come to the place where he consciously and purposely turns away from the sin and the evil of the world and accepts Jesus Christ as his personal Saviour." Bishop Leonard also urgently points out the difference between programs of social service that do not spring from conscious personal devotion to Christ and those that come into being as a result of loyalty to Christ as Savior. He discusses the use of music in the work of evangelism and appeals for release from the exploiting of the ordinary revival-hymn songbook publishers. This is a timely book for the modern church.

**Philosophic Thought and Religion.** By D. Ambrose Jones. New York: Macmillan, 1919. Pp. 60. \$0.80.

In compact form and with such completeness as is possible within the limits of only sixty pages the author shows the outstanding lines of philosophic thinking from Aristotle to Bergson. The conclusion is that the fundamentals of religion abide in the tenacious faith of men whatever may be the failures of intelligence alone to prove or explain them philosophically. The book is too small to be of great value except as it orients a reader somewhat in the large field that it surveys and stimulates to wider reading and deeper reflection. Page 25 is numbered 52.

**The Lord's Coming and the World's End.** By W. J. L. Sheppard. New York: Macmillan, 1918. Pp. 96. \$1.00.

This book contains a clear and simple discussion of the main teachings of modern premillennialism taken up in order: "The First Resurrection," "The Rapture of the Saints," "The Great Tribulation," "The Millennium," etc. It is the work of a pastor, the rector of St. Thomas' in Birmingham, England, writing for laymen and feeling the need of something to place in their hands that would meet the ready arguments and easy Scripture quotation of adventism. In each case the Bible passages concerned are discussed and interpreted. The general position of the writer is conservative, his conclusions are sane and moderate.

**The Second Coming of Christ.** By James M. Campbell. New York: Methodist Book Concern, 1919. Pp. 136. \$0.60.

This book, like others by Dr. Campbell, is marked by the fine spirit of the author and a clear appreciation of the spiritual values of Christianity. It has some pertinent criticisms

of premillennialism. It is not unaware of the historical problem and quotes Professor Denney as to the apocalyptic form of the early Christian hope, its appeal to the words of Jesus, and its non-fulfilment. But here, as in the previous work, the real critical problems are not faced. On the positive side, however, it is a helpful and suggestive interpretation of the Christian hope from the standpoint of the Fourth Gospel. The second coming of Christ is held to have been coincident with the gift of the Holy Spirit at Pentecost.

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**Christ's Second Coming.** By J. M. Stanfield. Cleveland, Tenn.: J. M. Stanfield, 1919. Pp. 87. \$0.35.

The author represents an extreme conservative position, with the insistence upon verbal inspiration. The premillennial contention that the Old Testament political and religious hopes must all be fulfilled, he meets by the spiritualizing process. Ezekiel, chapters 40 to 48, for example, though apparently dealing in very exact statements as to what is to be, "cannot be explained of any temple that has hitherto been built, or indeed of any literal temple, but figuratively and mystically of the spiritual temple, the church under the gospel and its spiritual glory."

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**The Life of Paul.** By Benjamin Willard Robinson. Chicago: University of Chicago Press, 1918. Pp. xiii+250. \$1.25.

This book is an inclusive study of the personality and achievements of Paul. An introductory chapter gives the setting of the apostle's work in the Mediterranean world and shows the preparation for Christianity in the synagogues of the Dispersion and in the mystery religions of the day. Then follows in chronological order a lucid exposition of the life of Paul based on references to Acts and the Epistles.

The discussion of debated points is necessarily brief, but it is clear and judicial. Luke is regarded as the author of Acts, using in the last chapters travel notes of his own. Acts, chapter 15, and Galatians, chapter 12, are parallel, but the account in Acts has been confused by the introduction of the Noachian prohibitions, which may have been in force in the mother-church at a later time. The question of Paul's release from imprisonment at Rome is left open. Possibly too much weight is given to Clement's "the farthest bound of the west," which might also be rendered "the goal of the west," in which case the reference might conceivably be to Rome rather than to Spain. Acts 26:10 seems a slender basis for the assertion that Paul was a member of the

Sanhedrin, since the words "I gave my vote," may be taken in a general sense, and moreover the chapter is hardly to be treated as a stenographic report of Paul's speech.

College classes or adult classes in the Bible school will find this an excellent handbook. The Scripture references compel the student to make a direct study of the sources. The text furnishes adequate introduction and interpretation. The supplementary reading lists and the appendixes provide ample material and direction for outside assignments.

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**A Jewish Interpretation of the Books of Genesis.**

By Julian Morgenstern. Cincinnati: Union of American Hebrew Congregations, 1919. Pp. x+335.

This book is addressed to two publics: teachers in Jewish religious schools, that their instruction may be more authoritative and effective; and non-professional students of the Bible, to help them in getting a first-hand knowledge of Judaism. The author stands squarely on the assured results of thorough-going critical scholarship, recognizing clearly the presence of myth, legend, and tradition in Genesis, and relative little authentic history, but he is not content to stop with analysis. Whereas most scholars wholly ignore the motives and ideas controlling authors and editors in the process of producing the book as it now stands, the investigation of these motives and ideas is the point of departure for Rabbi Morgenstern, for whom Genesis is "a Jewish work, written by Jewish authors, and edited by Jewish thinkers, the product of Jewish religious genius, and a unit of Jewish thought and doctrine," hence to be interpreted from a positive Jewish standpoint. He seeks, therefore, to penetrate to the Jewish spirit underlying the narratives of Genesis, determining what is fundamental for Jewish thought and teaching in the various stories and cycles of stories, that Judaism may remain a religion of life, primarily of the present life, characterized by faith in God resting upon knowledge of him and issuing in faithful performance of duties. This spirit of Judaism is that of the great prophets, and Genesis is permeated by prophetic thought; its stories illustrate prophetic teachings and are so grouped to set forth the fundamental principles of Judaism.

The author selects his materials wisely, and his comments, critical and practical, are discriminating. He uses frequent illustrations from rabbinical literature, re-enforcing the lessons formed in the biblical stories. For the convenience of non-professional readers, material intended especially for teachers, dealing with problems of instruction, is printed in smaller type. Rabbi Morgenstern has succeeded admirably in accomplishing his purpose.